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A MEMORIAL

OF THE

Rev. THOMAS MATHER SMITH, D.D.,

LATE MILNOR PROFESSOR OF SYSTEMATIC DIVINITY IN THE THEOLOGICAL SEMINARY OF THE DIOCESE OF OHIO, AND SOMETIME PRESIDENT OF KENYON COLLEGE.

BY

W. S. P.

PERRY

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MEMORIAL.

THOMAS MATHER SMITH, the subject of this Memorial, was the eldest son of the Rev. Daniel Smith, A. M., and Mary, his wife, and was born at Stamford, Connecticut, on the 7th of March, 1796. His sister, elder by two years, preceded him to the grave, and the few memories of his earliest years have faded out, other than the recollection of his striking devotion to the mother he was so soon to lose, and the general impression made by his uniform amiability, which, in later years, deepened, by grace, into unusual loveliness of temper and character. The home of his childhood was that of a New England pastor of three quarters of a century since. The influences of religion surrounded him from birth. Trained in the nurture and admonition of the Lord, the child of prayer and the covenant of baptism grew up piously, soberly, and in the fear of God.

Before he had reached the age of five years, his mother, whose beauty and affection he never forgot, was removed by death. It was the child's first sorrow, and when the last sad rites of sepulture were over, and the following day the orphaned boy was missed from home, he was found, late at night, weeping bitterly by the new-made grave. Unnoticed he

had stolen away from the stricken household, and, at a spot ever dear to him, sought communion with the spirit of her who gave him birth. The remembrance of this early loss deepened with added years, and the recollection of the soft pressure of his mother's hand, laid lovingly upon his head in earliest childhood, was a restraining influence in after life.

In the providence of God the vacant place in the home circle was ere long filled by one who, in her devotion to her step-children, deserved the fond affection with which they ever repaid her self-sacrificing love. The homestead never lost its attractions for each and all who were nurtured within its walls, and it is still a cherished spot, with precious remembrances of the past. Quaint, old-fashioned, standing like a monument of earlier generations, amidst the hum and bustle of a thriving city, it carries back the mind to the days and scenes of years never to return. Here, under the spreading branches of trees, now hoar with age, the village clergyman passed the busy years of his more than half-a-century settlement; and here, amidst all the influences tending to purity, piety, and peace, the training of the subject of our sketch went on. If, in the absence of direct reminiscence, we may judge of this training by the story of the life, it was one of serious, earnest, faithful preparation for the coming duties of manhood; and the boy, brought up in wisdom's ways of pleasantness, found no desire, in after days, to wander from her paths of peace.

From the quiet parsonage-home under the spreading elms at Stamford, the youth went forth, at the

age of sixteen, to College. Yale had been the *Alma Mater* of his father and father's fathers through several generations of an honored Puritan ancestry; and it was at Yale, in the autumn of 1812, during the closing years of President Dwight's incumbency, that he applied for admission as a member of the Freshman Class. Disciplined in mind, and fitted for the rough temptations of college life by the training and example of a Christian home, the four years of academic study and experience were marked by success, and rewarded at their close with honor.

In a pleasant retrospect of college life, addressed to his classmate and friend, William Chauncy Fowler, LL. D., and written soon after his removal to Gambier, he alludes to these days as follows: —

"I cannot describe to you the pleasure which I derived from seeing your name at the close of a letter which I received some weeks ago. I was carried back in very thought to the time, now more than thirty years ago, when I used to meet you and my other beloved classmates in the halls of Old Yale. How I found myself in the theological chambers with you, listening to the words of wisdom which fell from the lips of the venerable Dr. Dwight. The snuff-box, the straight-cut coat, the Doctor's noble countenance, the fireplace, the seats, the familiar faces, were just as we saw them in the days of yore. Then, we were down in the laboratory, under the Lyceum, and oxygen and hydrogen, the compound blow-pipe, Mr. Hare, Lavoisier, Gay-Lussac, and Thenard, Dr. Black and Sir Humphrey Davy, rolled from the oily tongue of our excellent professor of chemistry.[1] Then I found myself in the old Hall. The tutor's table was filled with the same men. The classes were arranged in the same order. The tables were crowded with the same students. The same cooks were in the kitchen. In short, the whole scene appeared just as it did when, a careless, thoughtless boy, I spent my four years in College."

[1] The late Benjamin Silliman, M. D., LL. D.

Those who spent these years of preparation with him, well remember his faithfulness to study and his rectitude of life. No fairer, purer, brighter record of boyhood and the passage into youth and manhood, could any of the numbers who thronged the halls of Yale with him present, and the promise of his after years was seen even before he attained maturity or went forth from the student's retirement to enter upon more active life.

These years of study were years of stirring events in the political world, and more than once the student was summoned from his books to take his part, as a soldier, in preparation for expected or actual hostilities. But the seductions of a military career, or the fascinations of political life, had no charms for him, and nothing could have withdrawn him from the devotion of all his powers to study but the call of God, heard from time to time in youth, and listened to before his graduation, bidding him consecrate himself to the work of the ministry of reconciliation.

This act of self-dedication was accompanied by no particular excitement, but was eminently characteristic of the quiet determination in following out convictions of truth that marked his whole career. The subject of personal religion, brought home to him by the faithfulness of a classmate, was neither novel nor unwelcome. In the midst of a deep and general interest pervading the College, and attended in the case of many with much that was visionary and enthusiastic, he gave the matter that patient examination and persevering thought, that made his resolutions, when

once formed, life-long in their influence. The turning unto the Lord that he made was for time and for eternity.

Restraining the impatience so generally felt by graduates of our colleges to begin at once the professional preparation they have marked out, Mr. Smith resolved to give a year to private study before entering upon a theological course. This year, ever remembered with pleasure and satisfaction, was spent in his ancestral home at Sharon, with his mother's brother, the Hon. John Cotton Smith, LL. D., Governor of Connecticut, still remembered as among the most eminent of the Christian statesmen and gentlemen of his native commonwealth. Here, after the deep convictions of duty and the happy assurance of forgiveness that had attended the close of his college course had been tested by a Christian walk and conversation, — with a clear apprehension of the plan of salvation, and a simple, trusting faith in Christ, the solemn step was publicly taken that numbered the young student forever on the Lord's side. In the village church of this beautiful town the open profession of Christ was made, and his name enrolled as one of the flock to which, in earlier years, his grandfather, the Rev. Cotton Mather Smith, had long and successfully ministered. And here, where were spent so many of those peculiarly happy hours, given of God, at the opening of the religious life, to cheer the young pilgrim and incite him to boldness of faith and zealous activity of life, — in retirement, in study, in prayer, and, above all, in earnest Christian effort, — the life-work was definitely chosen, and preparation

for it begun. The preaching of Christ, and him crucified, was to be that work, and from the family mansion at Sharon, and the society of his revered and most accomplished uncle, Mr. Smith, in 1817, went to Andover unusually furnished in mind and heart for the work before him.

To a student so thorough and so enthusiastic as Mr. Smith, Andover, at the period of his residence, presented rare attractions, and the pleasant events of his Seminary course, added to others of later date, centring around the same place, were never forgotten.

Immediately after the completion of the prescribed years of theological study, the ardent zeal of the young licentiate led him to engage in the work of home evangelization, and for more than a year he was busied in missionary work in the western section of New York. In that day, the trials and discomforts of preaching Christ in the comparatively new settlements of that portion of the country, were hardly inferior to those of the foreign missionary field, and the work of organizing churches and nourishing feeble parishes, and the searching out of the scattered and dispersed sheep of the fold, were attended with no little personal annoyance as well as toil. Three months of this period were devoted to the town of Litchfield, near Utica, and the remainder was spent in neighboring townships, from Utica to Buffalo, where there were tokens of interest and success. It was a work of laying foundations that the young missionary had undertaken, but ere he left these scenes of his earliest ministerial labors, he was cheered by abundant evi-

dences that his labor had not been in vain. Faithful and devoted in his work, commending his cause and himself to those among whom he toiled, he thus gave promise of an earnest and efficient ministry, and the memory of this year of active and exhausting missionary effort has not yet died out among those to whom he bore the message of eternal life.

After these missionary labors a year was passed in Andover. At this time it was the privilege of Mr. Smith to prepare for publication the course of theological study of Dr. Woods, adding to the questions, as used in the routine of class instruction, a body of references to various standard treatises of divinity, attesting unusual familiarity with the subject, and adding to the volume great interest and value. During this year, he also participated in the inauguration of a solemn observance, of itself enough to render his name worthy of continued remembrance. In connection with Drs. Woods and Porter and the Rev. Louis Dwight, and in Professor Porter's study, in Andover, the annual service of special prayer for Colleges was begun, and to his latest day it was observed by Mr. Smith with peculiar fervor. During this period he assisted the Rev. Dr. Wisner, at the "Old South," in Boston, on Sundays, still continuing his residence and prosecuting his studies at Andover. Several parishes sought his services. A tutorship, in an important institution of learning, was offered him; and he was selected by one of our largest national religious societies to visit the Republic sof South America, with reference to the more successful prosecution of its work in that quarter of the globe.

At length a call to Portland seemed to him to indicate the will of God as to his *future* home, and in July, 1822, his ministry in that beautiful town began. It was on the last day of July, when Portland wears its most attractive aspect, and its elm-lined streets must have brought home to the young licentiate's mind Stamford, New Haven, and Andover, his former homes, that the solemn services of the ordination took place. It was indeed an occasion of great interest. The Rev. Dr. Woods, the Abbott Professor of Christian Theology at Andover, preached the sermon from the text 2 Corinthians x. 4: "For the weapons of our warfare are not carnal." The Rev. Mr. Cogswell, of Saco, offered the opening prayer. The celebrated Dr. Payson made the consecrating prayer. The Rev. Mr. Walker, of Danvers, gave the charge. Rev. Dr. Cummings, of Portland, gave the right hand of fellowship, and the amiable Dr. Nichols, pastor of the First Church, not then, as subsequently, Unitarian in its belief, addressed the church and people.

With what views and feelings Mr. Smith began his ministry may be inferred from the closing words addressed to him by his revered instructor, Dr. Woods, who well knew how to counsel and encourage those entering upon the pastoral work.

"My dear Brother: — You are now to engage actively in that warfare for which you have been many years preparing. Fail not to keep in mind what is the object of your warfare, and what are the weapons you are to use. Let all that you do in this sacred work be prompted and regulated by *love*. Cultivate faith, zeal, fortitude, and every Christian grace, — above all, *love*. Our God is a God of love; the religion we preach is a religion of love; and the heaven we seek is a heaven of love. Whatever difficulties and

hardships you may have to endure, and whatever enemies to encounter, never cease to maintain the spirit of love. Wrath, bitterness, violence, never did any good to the cause of Christ, and never will. They are weapons which do not belong to our warfare. The moment we use them, we turn traitors, and go over to the side of the enemy.

"Whenever you find men ignorant or erroneous, labor to give them instruction. And whenever you give instruction, *take pains to be understood.* Endeavor to show others the real form of divine truth, just as it lies in your own mind, when you believe it the most strongly, and find its practical influence upon yourself the most salutary. Remember in what manner you yourself have been freed from hurtful misapprehensions and errors, and thus learn how others may be freed from the same. Remember, too, how sin has, by the grace of God, been subdued in your own heart, and thus learn how it is to be subdued in the hearts of others.

"Amid all your labors and difficulties, indulge the animating reflection, that the weapons of your warfare are not feeble and inefficient, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing which exalteth itself against the knowledge of God. In this, and in every place, sin has its strongholds, and will make powerful resistance against every attack. But the Word of God, in the hands of the Holy Spirit, has power to overcome its resistance, and to demolish all its strongholds. Away, then, with every discouragement. Soldier of the Cross, go forward. Look to your divine Leader. Hear His voice. Take hold on His everlasting strength. Strive to bring His enemies to His feet, and to enlarge His empire. Earthly victories and joys are all vanity. But to bring one sinner to repentance, to win one soul to Christ, is a victory and a joy worthy of a Christian minister. Among the dear people of your charge, may you have this victory and this joy a thousand times repeated. Let the hope of this cheer your heart and excite your unceasing efforts. Those who are enlisted in a war against God and His truth, may well be dismayed, and may fret and rave in view of their approaching overthrow. But not so with you. The Captain of Salvation is almighty. Fear not, then; your humble prayers shall be answered, and your labors be crowned with success.

"And now, beloved brother, may the grace of the Lord Jesus Christ be with you. And when you come to the close of your ministry, may you be able humbly to say: "*I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day.*"

Faithfully and fully were these wise counsels heeded, and untiringly did the young pastor labor in his work. On the 26th of the following September Mr. Smith was married to Mary Greenleaf Woods, eldest daughter of the Rev. Leonard Woods, D. D., of Andover. His ministry in Portland was abundantly blessed of God. The memory of his Sunday services and pastoral visits is fragrant still in the hearts of living disciples who trace to them their first religious impressions or their quickening unto a new life in Christ. And all this work, so faithful, so constant, and so arduous, — the raising of a struggling parish from the depression attendant upon feebleness and comparative poverty to strength and influence among older and more popular religious organizations, — was accomplished in the midst of severe illness, consequent upon the severity of the climate, and after a struggle of two years, compelling an unwilling relinquishment of the field.

Tenderly was the remembrance of the zeal and labor of these opening years of Mr. Smith's ministry cherished by those to whom he ministered, and on this spot, where his first years of ministerial life and marriage were spent, and his first-born saw the light, it was the will of God that he should long afterwards lay his armor down and enter upon the rest that

remaineth for the people of God. No successor was chosen by the Chapel Church and Society on the resignation of Mr. Smith. Dispirited at the loss of their chosen minister, and feeling pecuniarily unable to make for one less beloved the sacrifices and effort they had delighted to make for him, they, without dissolving their organization, were in effect merged into a new parish, which, for many years subsequently, was ministered to by the Rev. Dr. William T. Dwight, who was for years an attached friend of his predecessor, and with less than a year's interval, followed him to the tomb.

Returning with wife and child to Andover, to which place his fondest thoughts ever reverted, he was able, though still ill, to officiate from Sunday to Sunday, without, however, taking a parish for a year. During this interval of rest, he received calls from several parishes, among them one offering him again a home by the sea, and another from one of the most attractive of the inland towns of Massachusetts. At length, with health and strength restored, he was led of God to undertake the exercise of his ministry in Fall River, where he remained for five years. During this period a continuous religious interest attended his preaching. Beginning with the awakening of an occasional hearer sitting in the gallery of his church, it pervaded the parish, and at no period of this interesting pastorate were there not some inquiring, "What shall I do to be saved?" Parents, children, and grandchildren came together to profess their faith in Christ before men; and a community hitherto noted for its disregard of religion, felt the leavening influence of

this work of God. The strong attachments, arising from the faithfulness of the pastor and its influences of good, attest, after the lapse of many years, the success of this period of Mr. Smith's ministry.

Profitable and pleasant would it be to cull, from the many interesting letters of this time, some of the references to this state of religious feeling, but the want of space forbids. An extract here and there must suffice. From one of his earliest letters, addressed from his new field of labor, we take the following passage, throwing, as it does, abundant light upon the work as it appeared to the young pastor, and the spirit with which he entered upon it.

"*August* 20, 1826.

. . . "I have not had before to-day, a fair opportunity of examining the scenery here. And as I stood by my chamber-window this morning, and looked down upon the beautiful bay and river, and beheld, directly opposite, the charming country covered with green, and filled with rich farms and houses and trees, with the steeples in Providence, and the high lands beyond; and at the south, the summit of Mount Hope, looking like the presiding genius of the scene, — oh, thought I, what a beautiful world is this, and how kind is God in giving to His creatures so goodly a spot to dwell in! The morning was remarkably still. The clatter of wheels and spindles and trip-hammers was hushed. It was the Sabbath too, the day on which the Redeemer rose, and on which His gospel was to be preached to a world lying in sin; and it seemed as if He was looking down in mercy on the creatures for whom He died. It was, take it altogether, the most beautiful morning I ever beheld, and it appeared to me as if the sun never shone upon a scene more delightful. For a lover of natural scenery, here is that which will gratify him. But the moral aspect of the place and the country is deplorable indeed. I can look down upon this bay, and the beautiful country, and all is quiet. A few rods down the street, and my eyes are pained with the sight of reeling intemperance and

fighting and every thing that is bad, and my ear is shocked with horrid oaths and imprecations. Here, the god of this world is worshipped with a devotion which I have never witnessed in any other place. But there are a few who do love Christ; and who weep in secret over the wickedness of this people. Last evening I got the church together, and talked with them about a revival of religion, and they appeared very solemn indeed. And to-day this little meeting-house has been pretty well filled with very attentive and apparently solemn hearers. If God should pour out His Spirit here, it would put a new face upon the moral aspect of this place."

Again and again are these and other indications of the worldliness and profligacy so prevalent in this town referred to in Mr. Smith's correspondence, but soon a brighter chapter is begun, and incidents of unusual interest are detailed attesting the presence of God with His people. The earnest self-sacrificing spirit of the new pastor, the fervor of his prayers, the pungency of his preaching, awakening remonstrance at first, and then listened to as the voice of Heaven, all were blessed of God by a remarkable reviving of His work in this place. Its results, as we have said, were permanent. They still exist to the praise of Him who thus blessed the labors of His minister. The field of labor, physically so beautiful, morally so vile, yielded abundant harvestings of righteousness; and the pastorate, thus continuously owned and honored by God in the salvation of souls, is one never to be forgotten in the place where it was exercised, and above "He that winneth souls and turneth many to righteousness," shall "shine as the stars for ever and ever."

While quietly and successfully engaged in his work at Fall River, a call from the beautiful town of Cats-

kill, New York, required consideration, and was, after prayerful deliberation, accepted. Hard indeed was it to sunder the ties binding him to a devoted people, but the finger of God seemed to indicate the path of duty and to make the way smooth. On the 15th of June, 1831, the solemn services of the Installation took place in the Presbyterian Church, and the occasion was invested with peculiar interest by the presence and participation in the exercises of Mr. Smith's venerable father and father-in-law. The Rev. Dr. Woods preached the sermon, which was published, and from its closing personal address, we append the following attestation of the success of his son-in-law's past ministry, and the bright presages he saw of future reward and blessing.

"And you, *my dear son*, can add your testimony to the truth of the sentiment contained in my text.[1] Your own experience, during the short period of your ministry, has been sufficient to teach you thoroughly, what the Bible had taught you before, that a minister owes his success entirely to God. While laboring among the affectionate and beloved people whom you have lately left, you have at different times enjoyed the happiness of beholding sinners pressing into the kingdom of Heaven, and large numbers added to the church. And on every conversion you have witnessed, you have seen it written, as with a sunbeam, — *the work of God!* And, when, in sovereign wisdom and righteousness, God has withheld the influence of His Spirit, you have found that no efforts of yours, in public or in private, could avail any thing; that in despite of all the terrors of divine wrath, and all the melting persuasions of divine mercy, sinners would neglect the great salvation. You have learnt by experience that men must be *born again;* — must be *born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* There is no other way for sinners to become heirs of heaven. There never will be any other way. For us to suppose that we can find out

[1] 1 Corinthians iii. 7.

a new way, or that there can be a new way, is all delusion. The human heart is essentially the same in all ages; and the power which renews it is the same; and that power is not the power of motives; it is not the power of reason, nor the power of self-love, nor the power of human persuasion; but *the mighty power of God*, — the power which raised Christ from the dead; the power which caused the light to shine out of darkness; the power which created the world. The labors and prayers of His servants are important, because He sees fit to make use of them as means of salvation. But He makes use of these means, not to supersede or conceal His agency, but to manifest and exalt it. Remember this, my dear son, in the encouraging and delightful circumstances in which you are now called to labor. If any of the dear children and youth in this place, or others farther advanced in life, have an ear to hear the messages of divine mercy, it is because God has given them an ear. If they have a heart to understand and love the truth, it is because God has given them such a heart. Never forget this. It is a radical truth, essential to the glory of God, and the welfare of the Church. If you overlook this (which may divine grace prevent); if while the work of conversion and sanctification is progressing, you forget that it is *God's* work, and that all spiritual blessings come from Him; and if His people in this place become unmindful of the high obligations they are under to infinite and sovereign mercy; the Lord, in righteous judgment, will withhold the tokens of His favor. No rain or dew will descend from heaven; and you will soon behold these trees, now covered with blossoms, withering and dying, and this garden of God, now beginning to cluster with the fruits of the Spirit, left to blasting and barrenness. Remember, then, that salvation is of God. Look to Him as the fountain of all good. Acknowledge and feel, that without Him you can do nothing; that your preaching will all be in vain, unless He is graciously present to give efficacy to the truth. In every part of your sacred work, rely entirely upon His almighty grace. And begin and end the labors of every week, and the labors of your ministry here, with a deep feeling of the blessed truth, that "*neither he that planteth is any thing, nor he that watereth; but God that giveth the increase.*"

The venerable father of Mr. Smith delivered the charge to his

> "Dear son and brother, — dear to my heart in both the relations which these appellations indicate, but particularly so, as a fellow-servant and fellow-laborer in the vineyard of our common Master."

The charge to the people was given by the Rev. David Porter, D. D., their retiring pastor. It gives most abundant attestations to the singular unanimity of the choice of Mr. Smith, the unusual success of his ministry during the eight weeks of his labor prior to his formal installation, and to the acceptance with which his successor was regarded by this venerable man. Full of joy at the bright prospects opening before his beloved people, he, by special vote, confirmed their choice, and was thus formally released from his pastorate, and the words of welcome addressed to him who was to fill his place are beyond praise.

Here again, under circumstances most pleasant to a clergyman's heart, was the home reëstablished, and the household altar raised. Here, as had been earlier seen at Fall River and Portland, the model of a Christian home was daily exhibited, and the devotion of a Christian father to wife and children most attractively displayed. And here the same careful preparations for the pulpit, the same earnest and persevering pastoral oversight, the same faithful and continued prayers, marked the new incumbency that had, with God's blessing, made successful each preceding one. The most pleasant thoughts ever clustered around the fine old parsonage, where so many hours of happy family and ministerial experience were spent. On his jour-

neys, home was ever the loadstone, whither the needle of his being and affections turned. While away, whether among the scenes of his earlier days, or surrounded by the attractions of the intellectual or commercial centres of the land, he was never satisfied; and business was hastened and duty performed with no laggard steps, when home was out of sight. Devoted to his work, attached to his people, most happy in all the domestic relations of life, and witnessing on every side tokens of usefulness and appreciation, it is no wonder that Catskill became endeared to him as the spot where many of his holiest and happiest memories centered, and that to the last of earth these precious reminiscences afforded him comfort and joy.

Eight years passed very swiftly in this pleasant home at the foot of the Catskills; and at their close Mr. Smith was called to the East again. An important parish in New Bedford required a clergyman, and averse as he was to change of ministerial relations, there were circumstances connected with the call indicating the will of God that it should be obeyed. The Great Head of the Church was even then leading him by a way he knew not, to other and higher duties in a new and unlooked-for sphere.

In New Bedford were passed the last three years of Mr. Smith's pastoral life. They were the least happy years of his ministry. His labors were hindered and his usefulness lessened by the introduction among his people of "revival" measures of a nature distasteful to his sober and matured judgment. This, done in opposition to his wishes, and in a manner most trying

to his feelings, occasioned a difference of feeling between pastor and people, and served to awaken in the mind of the pastor serious doubts as to the character of the system of ecclesiastical polity under which he had been trained. The tumultuous and often undignified church-meetings, with their petty bickerings and discussions, and their tendency to hasty and ill-judged decisions, seemed to him undesirable, and his admiration for the discipline of the Protestant Episcopal Church grew daily with every fresh outburst of the so-called "revival."

At length, weary of the strife into which he had been so unexpectedly and unwillingly plunged, he felt called upon to resign his parish and to give to the subject of Episcopacy, so evidently forced upon his notice, his unfettered thought. Accepting a temporary post in the service of the American Sunday School Union, in which he labored with his usual ability and success, he removed to Boston and spent a year ere his doubts were resolved and his convictions fully decided as to the scriptural warrant for the claims of Episcopacy. Connected as he was, by ancestry and family, education and friendship, lifelong and most binding, with the Puritan faith and discipline, it was a step of no slight moment. Once made, it became a source of deep comfort, and was never regretted. In the Episcopal Church, he found all that he desired.

In connection with the record of this change, so marked, and exciting, as it did, such general attention, we cannot refrain from giving the following letter respecting it, written by the excellent Bishop of Massachusetts, to whom, as a candidate for holy

orders, Mr. Smith soon applied, and with whom an intimate friendship was ever maintained unbroken until death.

"BOSTON, *July* 20, 1865.

. . . "In calling up my first intercourse with Dr. Smith, at the time when he offered himself as a candidate for the ministry of our Church, I remember the great satisfaction I had in the motives which seemed to govern him in taking that step. His mind appeared to be in a thoroughly well-balanced condition in reference to the whole subject. I have observed with pain the tendency to extreme views of Episcopacy and the Sacraments, and also to an exaggerated Ritualism, in many men who enter our Church from other ecclesiastical organizations. They lose sight of the wise moderation of our standards, and are possessed with the zeal of novices which is 'not according to knowledge.' Polity and ceremonials seem to be the one object before their eye, while that great *doctrine* of salvation for perishing sinners through the righteousness of the Redeemer, which our Reformers preached, for which they gave up their lives, and which it was their chief aim to incorporate with our liturgy and standards, but faintly attracts their regard. Now, in distinction from such as these, I recollect very well that Dr. Smith, while I conversed with him at that period, impressed me with a high sense of the soundness of his spiritual judgment. He expressed, it is true, the warmest admiration of that system of government by law in our Church, which is liberty without licentiousness; and of its wonderful order of worship, as fitted to nourish humility, reverence, fear of God, and respect for sacred places, among all ages and classes; and, in short of every thing in it which marks it as a noble and august structure, gloriousto contemplate. But I also remember distinctly that his heart seemed to delight in our Church, mainly because it was a Church in whose formularies Christ is enthroned; and that he expressed the happiness he felt in the prospect of working within a Communion, whose 'form of sound words' keeps men fastened, as with an anchor, to the Lord Jesus, as 'all our salvation, and all our desire.'

"Perceiving this wholesome state of his mind, I recollect perfectly with what feelings of security I looked forward to Dr. Smith's ordination; and how often I thought and said, that here was a man

who would prove a gain to our ministerial ranks. It was not my privilege to admit him to Deacon's Orders, owing to a severe illness, which compelled me to request the Bishop of Kentucky to act in my stead. But nearly twenty years ago, and soon after his appointment to the Milnor Professorship, I ordained him priest in St. Paul's, Boston; and, as I saw him, after this period, only occasionally, and his field of labor was at a long distance from me, others are more qualified than I to speak, with minuteness and discrimination, of his subsequent career. I know, however, from the testimony of many, that it justified all my expectations, formed on personal observation of his character and views. And I am quite sure it will be said by all who knew him, that the more they knew him the more they revered him as a ripe theologian, and a person eminently fitted to instruct and guide those who were to be our clergy, and a meek, humble, and most consistent servant of God. Happy would it be for our Church, could all who enter its ministry be found possessed of the clear views of Protestant truth, the moderation, the attainments, and the heavenly mind of the departed Professor of Divinity at Gambier."

It is with no slight satisfaction that we can add that, in these views of duty, Mr. Smith had finally the fullest approval of his distinguished father-in-law, Dr. Woods, who himself, just before his death, and for the last time on earth, received at Trinity Church, Boston, with his daughter and her husband, the Holy Communion, at the hands of Bishop Eastburn.

In connection with the circumstance, referred to in Bishop Eastburn's letter, of Mr. Smith's ordination by the Bishop of Kentucky, we add, from a letter written by that venerable prelate, the following noticeable words: —

. . . "The sincerity and manliness which led Mr. Smith to prefer to consummate the transition (from Congregationalism to Episcopacy) in the midst of his former people,[1] awakened in my bosom

[1] The ordination took place at New Bedford.

an admiration for his character fully confirmed by his subsequent career."

The accession to the ministry of the Episcopal Church of one whose character, position, and abilities precluded the imputation of any other than conscientious motives in making the change, attracted no little attention. The newly ordained deacon was immediately in quest for services in Massachusetts and elsewhere, and the sound, strong preaching, which, as a Congregationalist, was often deemed severe, and had been met with remonstrance from his hearers, proved highly acceptable in the new relations in which Mr. Smith now found himself. Preferring, for a time at least, to remain unconnected with a parish, he officiated with great acceptance in Eastern Massachusetts, and found himself obliged to decline a number of flattering invitations from parishes desirous of securing so able and so faithful a pastor. As the period of his diaconate drew near its close, the finger of God clearly indicated the path of duty for him to follow. He had always been passionately fond of the study of systematic divinity. During his various pastorates he had almost always one or more young men in his house and family, whose preparation for the ministry he superintended. And now when casting about in mind for the Heaven-appointed field of labor, — unsought and almost without his knowledge, — the nomination to the Divinity Professorship in the Diocesan Theological Seminary at Gambier, Ohio, was tendered him in such a manner, and with such evident indications of the moving of the hand of God, that its acceptance seemed imperatively required.

Honorable as the appointment was, it involved no little sacrifice and pains. Closely bound to the eastward by social and family ties, urged to remain in Massachusetts, having had tendered him at the same time an important pastoral charge in Philadelphia, and almost ignorant of the distant institution to which he was to devote the service of a life, nothing but the evident promptings of duty decided him. Home was to be left far behind. A long and trying absence from his family, with increasing years nearer and dearer than ever, must be endured. The many intellectual and social privileges of the older and well-established communities of the seaboard were to be sacrificed. It was a pioneer work — thankless, toilsome, and trying — he was called upon to undertake. Gambier had scarcely emerged from the wilderness at the period of which we speak. There were but the foundations of things laid; the superstructure was yet to be raised. Society was unformed. The students of a College and Seminary, numbering less than a score of years — many of them gathered from points even more remote and consequently less advanced than Gambier — required constant care, and demanded a combination of qualities in their instructors few could supply. The struggle with inadequate means, the lack of books of reference, and the fresh appliances for investigation, and the incentives to study furnished by older institutions, had to be taken into the account. An isolation we in these days of railroad communication and telegraphic facilities can hardly imagine, was to be borne; and mails must be often delayed by reason of the "roads," and appointments fail when

most important. Privations, most perplexing and annoying, even when most trivial, and often rising to the nature of trials heavy to be borne, could not be warded off. A little family was to be brought where the opportunities for intellectual development were of a scanty character, and the privileges of social intercourse necessarily of a limited extent. The exposure of health in a new and untried climate, the subjection to a state of society utterly unlike that at the East, all added to the difficulties of a post undesirable and arduous, even under the most favorable circumstances.

But the trials attendant upon his acceptance of this important position were far from discouraging Mr. Smith. He had never counted ease or selfish interests in his ministry. He did not now. He had ever sought to spend and be spent in the Master's work, and now he did not shrink from the task to which he had been called. Singly and simply seeking the glory of God and the good of souls, he accepted the appointment, and alone set out on his westward journey.

That journey was far from being, as now, a matter of a few hours, but by rail, stage, canal and carriage, was wearying and long. It was undertaken under many peculiar disadvantages. Mr. Smith was not physically strong, and the exposure and fatigue underwent upon this wilderness journey was not only dreaded in antipation, but also found painful enough in the reality, and head and heart ached sorely ere the end was reached.

At length the weary miles were passed, and Gam-

bier appeared in view. To his wife he addressed, in brief, his first impressions: —

"You would hardly suppose Kenyon College was not yet twenty years old. The building has the appearance of an old monastery of the Middle Ages; and when I hear the sound of the old English bell as it swings in the tower, I almost expect to see a train of cowled monks coming out from among the trees, and marching in solemn procession to the Chapel. But there are no monks there. The College looks better in the plate than it does on the ground; Bexley Hall better on the ground than in the plate."

It was winter when he arrived, the close of 1845. Cordially welcomed by the Bishop of Ohio, who then occupied the Episcopal residence at Harcourt Place, agreeably disappointed in finding so promising an institution in the midst of the primeval forest, and kindly received by professors and students alike, he was not idle for a moment, but entered vigorously into his chosen work. Again addressing his wife, he says: —

"I cannot tell you any thing about Gambier now. The ground is covered with snow, and the weather has been dismal ever since I have been here. Such weather, I am told, has never occurred here before Christmas until this season. Our house is very pleasantly situated in the midst of a grove, and must be almost entirely concealed in summer. It stands very near Bexley Hall. The Chapel is finished very prettily; and the Bishop and I shall officiate in turn for the present. At our Faculty Meeting last evening we made the following arrangement for me: — The Senior Class I meet in Systematic Divinity every day except Saturday, at half-past three o'clock, and the Junior Class in the Greek Testament and interpretation, on Monday, Wednesday and Friday, at ten A. M. The President of the College had commenced with the class in Hebrew, and proposed, if I had no objection, to continue with them, that he might revive his knowledge of Hebrew. The arrangement

was of course very acceptable to me. Every Monday evening we have a Faculty Meeting in the Library at half-past six, so you may think of me at that time. On Sunday evening the Bishop has a social religious meeting with the students in the lecture-room. The religious aspect of the students is very far in advance of any thing of the kind at Andover. So far every thing is very pleasant."

Thus was begun the work of Professor Smith at Gambier. To the duties devolving upon his office he devoted himself with an absorbing energy. It was not his nature to rest content with slight attainments; and few are aware, other than the members of his own family, who recall the patient and protracted studies, the earnest seekings of heavenly guidance, and the efforts, too much, alas, for his overtaxed frame, at what cost of mental and bodily toil that rare facility in communicating knowledge was obtained, that made Professor Smith preëminent as a teacher in sacred things.

The year 1845 closed upon Professor Smith under circumstances peculiarly interesting. It had witnessed his accession to the "higher degree" of the Presbyterate in the Church of his new-born love. It had brought to him many evidences of regard and interest from the communion he had so lately joined, and as its last days came round, he was busied in a work most honorable and arduous, and a work rarely committed to one so recently a member of a Church whose ministers he was chosen to train. His own words in a letter to his wife, indicate the holy thoughts and high aspirations with which he engaged in the work to which he had been called.

"This has been a solemn day with me. I read the service this morning and administered the communion, assisted by the Bishop, who preached the sermon. This afternoon I preached. I wish you could hear the Bishop. He is certainly a very remarkable preacher. I have seldom heard a man who was so eloquent in the best sense of the term, and at the same time so simple and so faithful. His text was, 'The entrance of Thy word giveth light.' This he illustrated in various ways. His account of Luther's finding a neglected Bible in the monastery at Erfurt, and its influence on his own mind and heart, and the flood of light which was poured upon the world by the Reformation, was extremely eloquent. But the manner in which he related the anecdote of poor Joseph, mentioned in one of the tracts, who was almost an idiot, and who never could be made to learn but one passage of Scripture, '"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,"—to save poor Joseph,' was touching beyond all description. My intercourse with the Bishop and his family is very pleasant. I already love him much. I love him for his consistent, devoted Christian life. I love him, too, for his firm attachment to the truth, and for the bold, and decided, and Luther-like stand which he takes and maintains against the errors which have come in like a flood upon the Church. And I consider it no small recommendation that all the common people in the parish love him.

"I have never felt so solemn a responsibility resting upon me during the whole of my ministry, as I have since I have been here. I am preaching the Gospel not to a single congregation, but to I know not how many congregations. I am assisting in preparing young men to preach the Gospel, who will be the better or the worse for my instructions, and on whom I must exert an influence which will continue while the world stands. How often, when I have been going up to the Seminary, has the thought come over me, 'Who is sufficient for these things?' I need more grace than I have ever had; and I try, I think, more than ever before, to sit down at the feet of Jesus and learn of Him. May His Spirit teach me that I may teach the young men who are committed to my instruction. I am sure I have the prayers of my sweet wife that it may be so."

Strength thus sought was not withheld. Wisdom thus asked of God was given liberally, and but a few

months passed ere the Bishop, who had anxiously awaited the result, wrote privately to the Rev. Dr. Tyng his congratulations on the success of the new professor, whose especial fitness to the post the rector of St. George's, New York, had so warmly predicted.

The new year, with the incoming of spring, brought to Gambier Mrs. Smith and the daughters of the family, Mary and Sarah,—John Cotton, the only son, named for the beloved uncle with whom his father had spent so pleasantly the year after graduation, remaining at the East, where he was completing his collegiate course at Bowdoin. The house of the Milnor Professor, so often described and referred to in the family letters, was made a home by the presence of these loved ones, and again the family ties and pleasures so dear to Professor Smith were enjoyed under western skies and in this so distant a spot from the scenes of his early life.

It was not long, however, before one great attraction in Gambier was removed. The beloved Bishop, whose kindly welcome to his new home was never forgotten, and for whose character and abilities Professor Smith ever cherished the fullest love and admiration, removed to Cincinnati, and the pleasant associations and family intimacies which had been so great a source of satisfaction, were necessarily broken, to be imperfectly renewed, however, by constant letters, and by such intercourse as was sought most assiduously by each on occasions of mutual visits.

But new friends were found to take somewhat the place of these earlier ones, and the years of unremitted toil passed swiftly and successfully by. The

only son graduating at Bowdoin under the presidency of his uncle, the Rev. Leonard Woods, D. D., sought at Bexley Hall the needed preparation for the ministry he had chosen as his life-work. Soon came the first separation in the home circle, and the eldest daughter found in the far East a new home, where her father and mother began their married life. Gradually the influence of the unassuming labors and the pains-taking fidelity of the Milnor Professor gained for the school a reputation and regard. The earnest and unflagging effort, the conscientious devotion to the work he had in hand, the clear and unequivocal enunciation of the great truths and principles of the Gospel, the firm, full devotion to the standards and teaching of our Church, and the marked ability of the course of study through which his students were most faithfully borne, could not fail of notice, and ere long elicited for the institution a general approval and a uniform support. Day by day, in the quiet little study shaded by the tall trees, or in that pleasant recitation room looking out upon the broad path at the end of which old Kenyon stood like a bulwark of defence, or else in the library chapel, where the clear full voice of the Professor was now almost lost in the fervor of devotion, or else thrilling in its bold and masterly defence of truths assailed or arguments impugned,—this tireless work went on, interrupted only by the annual visit eastward during the summer vacation, or by the added cares of filling vacancies in other departments of the seminary or college course. Himself a scholar in the truest sense of the term, loving knowledge for its

own sake, and revelling in investigation and research wherever there was need, he could turn his efforts and tact in the college and the school, fill with ability and success the posts that were unfilled, and thus give efficiency and completeness where the need was most urgent and pressing. An extract from a hurried letter of the Bishop's, on the resignation of one of the professors, is but one of many illustrations of the ready and willing support Professor Smith was able to give the institutions at Gambier, under difficulties incidental to their recent origin, and the limited range afforded them from which to draw instruction suited to their needs:—

"In regard to instruction in the professorship vacated by Dr. Brooks, I will thank you to teach Porter's 'Homiletics,' Composition of Sermons in general, to exercise the students in reading the Liturgy and Scriptures, and to teach Bishop Meade's 'Lectures on the Pastoral Office,' and 'Bridges on the Ministry.' I will try to make up the rest, unless we get a professor of Pastoral Divinity before summer."

This was in addition to the usual duties of the Milnor Professorship, and besides recitations in "Butler's Analogy" from the Seniors in College, and frequent pulpit ministrations in Rosse Chapel.

It was at a most eventful and critical epoch in the history of Kenyon College that Professor Smith was chosen to the presidency. Largely endowed, through the wise forethought of its venerated founder, Bishop Philander Chase, with a wide domain of lands, the institution had suffered from the loss of its founder's oversight and jealous care; from frequent changes in its officers and the difficulty of securing the instruct-

ors suited to its wants, and from the insuperable difficulty of meeting current expenses with an insufficient revenue, depleted as even that revenue was with the charges incident upon the landed property of the institution. The State itself had failed to attain that dense population anticipated by Bishop Chace. New fields beyond, new states and territories, invited settlers, and the Bishop's favorite plan of surrounding the College with a landed tenantry, had failed utterly of success. The indebtedness of Kenyon increased daily, and with this increase there came a lessening in the number of students, a weariness at the East to answer its appeals for help, and a fearful prospect that these institutions, founded in faith and prayer, must pass out of existence, or be so crippled by parting with their estates as never to realize the fond hopes of those who had labored so long for their success.

In the providence of God, the Milnor Professor of Divinity was called to the presidential chair. He took it reluctantly, and with the avowed purpose of relinquishing it at the earliest possible moment, deeming his especial work to be in the Seminary and not in the College. But at the urgent request of the Bishop and Board of Trustees he accepted this added charge and responsibility, and began at once to infuse into the institution the energy which marked all his work. Quietly, and without observation, almost, order began to come out of chaos. The vexed questions with reference to the disposal of the College lands found a solution acceptable to all concerned. The discipline of the institution improved at once.

Who could, even though thoughtless and impatient of restraint, wound the feelings of that thorough *gentleman*, who was ever considerate of the feelings of even the youngest student? Turbulent students found themselves under firm and inexorable restraint. The befitting accompaniments of scholastic garb made their appearance at the Commencements, and had their share in imparting dignity to these occasions. Great care was shown in the disposition of collegiate honors, and the nomination of professors was made the reward of scholarship and eminence in the department of letters they were designed to teach. But it would be impossible to give, even in brief, the details of these important years, during which Kenyon emerged from her deepest depression and began to take the noble preëminence among western colleges she has since maintained. The work accomplished must be its own blazon, and that it was done so faithfully and so unostentatiously, with all the crowding duties of another and a more highly loved and honored calling claiming its right to the president-professor's time, must ever enhance Dr. Smith in the grateful memory of friends and graduates of Kenyon.

Wearied with the accumulation of cares, Dr. Smith embraced the earliest moment, consistent with his sense of duty, to lay this added burden down. His letter to the Trustees resigning the presidency, is both interesting in what it says, and valuable as attesting the singularly unselfish spirit that marked all his life. It is the outspoken language of one who sought not honor nor emolument, but usefulness, and

who was content to do or be all things to all men that he might in any way advance the interests of churchly education in the West, to which he had given his life a willing offering.

"GAMBIER, *Oct. 25th*, 1853.

"RT. REV. AND DEAR SIR: — When I very reluctantly accepted the office of President of Kenyon College, which I have held for the last three years, it was with the understanding that when the funds of the institution should warrant the payment of a full salary, and a suitable person could be obtained for the office, I might be permitted to retire and devote myself exclusively to the duties of my professorship in the Theological Seminary. The financial state of the College is at present such as to render a compliance with the first condition no longer a matter of doubt; and with the offer of such a salary as the Trustees can now afford to make, there can be but little difficulty, I presume, in finding a suitable person for the office.

"The union of the two offices — that of professor in the Theological Seminary and president and professor in the College, the duties of either of which are sufficient for one man, has imposed upon me a burden which I have found it difficult to sustain. While the institution was straitened in respect to funds, it gave me great pleasure to labor with my colleagues, as far as my strength would allow, in their self-denying efforts to promote the prosperity of the College. But when its condition in this respect was changed, and its prospects began to brighten, I felt that the time had come when I might be permitted to retire, not only without injury, but with advantage to the College, inasmuch as it would allow the Trustees to place it in the hands of a man who would reside in the vicinity of the College, and whose time, instead of being divided between two institutions, might be devoted exclusively to the interests of the College. Accordingly, with these views, I made known my wishes to you just as you were about to embark for Europe; and, at the annual meeting of the Board in August, I requested permission to resign my office in the College as soon as my place could be supplied. In compliance with my wishes thus expressed to the Board of Trustees, a resolution has been passed requesting the Bishop to nominate a president. Nothing, therefore, remains for me now but to offer a

formal resignation of my office as President of the College, to take effect whenever my successor can enter upon the duties of the office.

"I am happy that I can leave my position in the College while its prospects, instead of growing darker, are becoming more and more promising, and furnish good reason for the hope that the future President of Kenyon College will make it, with the blessing of God, what it was designed to be, and what the wants of our Church in the great West demand that it should be.

"With many thanks to the Trustees for the confidence they have reposed in me, and my earnest prayers for the prosperity of this important institution, I remain, Rt. Rev. and dear Sir, with great respect and affection,

"Yours truly,

"THOMAS M. SMITH.

"Rt. Rev. Bishop McIlvaine."

On accepting the resignation, the Board of Trustees of the Theological Seminary and Kenyon College passed the following resolution:—

"*Resolved*, That the Board of Trustees tender to Dr. Smith their thanks for the sacrifices he has made in discharging the duties of the presidency of Kenyon College, and now, at his earnest desire and request, accept his resignation of said office, to take effect so soon as his successor can enter upon his duties."

It is no disparagement to the lamented Andrews, or the accomplished scholar who now so admirably sustains the duties of this honorable post, to say that Kenyon will never have a more devoted, a more able, and a more successful head than he who thus laid down her presidency.

Gratefully did Dr. Smith welcome the change that promised to relieve him of other than his Seminary duties; but even this relief was of brief duration.

The masterly character of his instructions in his favorite work, Bishop Butler's "Analogy," was so well known that the successive classes were clamorous for his services, and up to the close of his professional career in this text-book, and in the chair of Mental Philosophy, he was constantly employed. Rigidly exact in his analyses, wonderfully perspicuous in his explanations, with a grasp of mind fully comprehending the difficulties of his author, and gifted with that magnetic power, given to but very few, of inspiring interest on the part of others in the studies and trains of thought so clear to himself, — those were favored who passed under his instructions in these departments of investigation, and the remembrance of them will not easily fade away.

Years now passed swiftly, as years had passed before, in the patient toil of a Professor's life. There were old foes of doubt or error to combat, and new phases of thought to investigate and explain. There were the vexed questions of the older theology to discuss, and the later forms of antagonism to the truth to repel. Above all these were the weightier matters of personal faith and love to keep alive, by precept and example, in the hearts of those looking forward to Christ's ministry of reconciliation, and the dangers of a perfunctory exercise of the sacred calling to be pointed out. It was a work of deep and solemn responsibility that had fallen to Dr. Smith, and how he performed it the following extracts from letters from some of his students, written after his death, will help to indicate : —

FROM THE REV. MR. BENSON TO THE REV. MR. PERRY.

"GAMBIER, Aug. 21st, 1865.

"DEAR BROTHER: — "When I came to Gambier, in the fall of 1849, as student in the College, Dr. Smith had been in his position of Professor of Systematic Divinity in the Theological Seminary for about one year. Soon after my settlement in the College, I was invited by one of the theological students to go with him and call on Professor Smith. I did so, and I do not know that I ever enjoyed a first call on any one so much in my life. His manner was so cordial and winning that I felt at home immediately, and this I believe to be the experience of every one, especially of every student, of any of the institutions on the Hill, who went to his house.

"My opinion of him then was, and I am yet of the same mind, that he was one of the most polished men in his manner and the most charming in conversation with whom it has ever been my pleasure to meet; and I am the more particular on this point, because, though in after years the Doctor never lost any of his kindness of heart, he did in later years, as his infirmities came upon him, lose much of that grace of manner and fluency of conversation for which he was, I think, at the time of which I am speaking, very remarkable; and hence I have frequently remarked that those who knew him *only* in the later years of his life, really knew very little of him as he was in his prime.

"At this time (1849–50) the College pulpit was filled by the different clerical professors on the Hill, and it ever was a great pleasure to me when I saw that Professor Smith was to be the preacher; for though not what the world frequently calls eloquent, there was in his sermons so much of the Gospel, such clearness of thought, and such force of expression as to make him a marked, a most acceptable, and most profitable preacher. Yet, though excellent in his regular discourses, his pulpit power lay, I think, in off-hand exegetical lectures, where his thorough knowledge of the Bible and his insight into the human heart were fully and very effectively displayed. In discourses of this kind he excelled any man whom I have ever heard.

"In 1850 the Rev. Dr. Bronson resigned the presidency of Kenyon College, and Professor Smith was elected (retaining, however,

his theological professorship) to fill the vacant presidential chair, which post he held for about four years, very much to the satisfaction of all concerned. His dignified though gentle bearing, and his cordial manner making him popular with the students, and his very able instruction in the branches belonging to his chair making him a very acceptable teacher to the higher classes in the College.

"But to my mind, the great profit of the Doctor's life was as Milnor Professor of Systematic Divinity, which department he taught with rare ability and skill. His mind was clear and discriminating, his judgment strong and sound, hence his own views of truth were sharply defined and very distinct; his views were always put forth in a decided and vigorous manner, and thus made a deep impression on the mind of the student."

FROM THE REV. MR. RISSER TO MRS. SMITH.

"October 8th, 1864.

"My dear Mrs. Smith:—"You will, I am sure, not consider it an intrusion when I venture to write to you after having almost, as I fear, become a stranger.

"In my last 'Episcopalian' I read with deep and heartfelt sympathy the account of Dr. Smith's decease; and as one of his favored students in theology, I cannot forbear expressing to you my appreciation of the loss which you and yours have sustained. I imagine that very few, if any, students of the Seminary enjoyed so much confidence, and received so many kindnesses from the beloved Professor and yourself as I did; and hence there are perhaps few who remember him with the affection and gratitude that I do, and who now think of your bereavement with a more lively sympathy. How many reminiscences, how many sayings and doings of him who is now at rest, come to my mind as I think of his patient and earnest labors in the Seminary. His patience and forbearing kindness seemed indeed inexhaustible. He would listen to our arguments and objections with the most perfect respect, however fallacious they might be, and always answer them kindly and patiently, even encouraging us to bring forward all our difficulties, with the assurance that he would remove them if possible. I remember with peculiar satisfaction his great candor and fairness in the statement of his views, and

his readiness to state his inability to comprehend or explain what he considered beyond human comprehension. How often would he say, "This is one of those mysteries which I have not yet been able to fathom;" or, "This is one of the many difficulties which I cannot explain. I have a *great many such* laid away in store. They accumulate as I grow older; but there is a time coming for which I reserve them, when they will be explained and when I shall be better able to comprehend them." I think of him now as receiving the fulness of that truth and knowledge which he so much loved, and as rejoicing in the presence of Him whose communion he so much enjoyed.

"What more could there be, in the departure of such an one, to comfort, even those who of necessity will most deeply feel the bereavement! The separation is a very short one. 'A little while,' and the veil that is before our eyes will be removed, and then we may hope to see and enjoy in its fulness the bliss of those we love."

At length the life-work was over, and the decision made to rest from labor till the summons came to depart and be with Christ. A year before, the youngest daughter had been married and taken, as had been her sister, to her parents' first home in Portland, Maine; and conscious of the growing infirmities of years, the children with one voice urged the resignation of their father and his removal eastward, where he could spend his declining years with them.

The public announcement of this purpose was received with evident tokens of regret and regard. So thoroughly had Dr. Smith become identified with Gambier that few could realize the possibility of a separation that was now inevitable. If wishes and urgent words could have changed this determination they would not have been wanting, but the reasonableness of the request could not but commend it to all. From among the many notes of affectionate

sympathy at this severance of ties and associations so dear to Dr. Smith's heart we append the following. That from Dr. Tyng is eminently characteristic of the writer, a lifelong friend of Dr. Smith's. That from the Assistant Bishop of Ohio is no less worthy of attention, giving, as it does, the fullest testimony to the *finished* work of him of whom it speaks: —

DR. TYNG'S LETTER.

"New York, *September* 5, 1863.

"My dear Friend and Brother: — I have your note of the 2d. No act of my life has given me more satisfaction than my nomination of you to the Professorship which you have so usefully filled. I most sincerely regret that age comes over you, requiring a cessation of active labor. My conscience thoroughly approves of our retirement from pressing duty, when we have finished our day, and we seem to be no longer able to go in and out, with the advantage and usefulness which once attended us. My own mind is much directed to that coming time for myself, — when the enormous responsibilities and duties of my position may be laid aside for abler hands and for a narrower sphere. I have nothing to object to your whole plan, as you have laid it out. I shall be most grateful to our Divine Master if He shall enable me to make another selection so eminently appropriate and perfectly satisfying. Of course I can only contemplate, until you have adopted your final purpose. How soon and how happily we may both see the face of the Lord Jesus! Few of our brethren live to work so long. Still fewer to work so happily and pleasantly as He has permitted us to do. But I feel that the work of life is done, and I am now gathering up the fragments which remain, that nothing may be lost. To promote the happiness of your remaining years in any way within my reach, will be a pleasure to me. May the peace which passeth understanding abide with you always.

"With great regard,

"Your faithful friend,

"Stephen H. Tyng.

"Rev. T. M. Smith, D. D."

BISHOP BEDELL'S LETTER.

"CLEVELAND, *Nov. 28th*, 1863.

"MY DEAR FRIEND AND BROTHER: — Yours of the 21st has reached me here. I am hardly willing to realize that you have indeed left Gambier; and that your wonted chair in the Library, and your accustomed seat in the Chapel, are vacant. So many pleasant days we have spent together, and so often talked and prayed together in behalf of the dear hill! I always found you so readily coöperative, so kind and judicious in advice, and so apt in encouraging my plans, that I shall miss you sorely. But God has greatly blessed both you and us in your long connection with Gambier. Eighteen years is a long tour of duty in one institution. And you have been privileged to see the College grow to strength, and the Seminary rise to eminence, under your ministration. You have stamped your views and influence upon many an able advocate of the Gospel. It is a peculiar privilege to form theological opinions in such wise that they will maintain their shape. And I think, so far as my observation extends, you have this peculiar happiness in the retrospect — that your scholars still follow your leadership, and delight to look back upon the firm, consistent, uncompromising views of the doctrines of grace which you inculcated. Do not imagine that the Lord has laid you aside from work. He has changed the work, as the burden became too heavy in the declining day. And now the evening may be well spent and most profitably, in reviewing the labors of eighteen years, and with your rich experience preparing them for a widespread influence on the Church's mind through the press.

"I will not say farewell either for Mrs. Bedell or myself, for we shall hope to meet you often in a spot very dear to us. But we do wish you the repose you need in the midst of your son's most genial household, with the blessing of God, in a consciousness of work faithfully done to the glory of a Saviour. May you see constantly the fruits of it, in the fidelity of your scholars to the great truths of the Gospel, and reap at last the gracious approval of our dear Lord. I cannot expect you to see your labors in the light in which we view them. If your own mind dwells upon their conscious imperfection, at least let me have the comfort of believing that mine is the truest view.

"Mrs. Bedell unites with me in kindest love to Mrs. Smith and yourself. Remember us warmly to all at the Parsonage, and believe me, my dear friend,

"Ever affectionately and gratefully yours,

"G. T. Bedell.

"Rev. Dr. Smith."

The Trustees, in their "grateful remembrance of the services of Dr. Smith," directed the continuance of his honored name on the catalogue as Emeritus Professor; and the "Western Episcopalian," a paper for a time partially under his own charge, and throughout his Western life the vehicle of constant communications from his pen for the edification of the Church, thus bore tribute to his acknowledged merit: —

"The friends of Gambier cannot part with Dr. Smith without recording their sense of the peculiar clearness, exactness, and fidelity by which his instructions in the Divinity School were marked. Few men have been more gifted with the power of simple and perspicuous exposition of doctrine; few with a clearer knowledge of the truth. Nor were Dr. Smith's services limited to his chair. For a long period he was rector of Harcourt Parish; and for four years discharged in addition the difficult offices of President of the College and Instructor in the higher English studies of that department. To such a man, now retiring worn out with years and labor, a more than ordinary tribute of respect is due. We can only pray that to his successor will come, not equal responsibilities, for these are now wisely divided, but equal strength."

An earnest desire had been expressed by Bishops McIlvaine and Bedell that the departure of Dr. Smith might be delayed, as the latter wrote, "for the Matriculation, and for such a farewell as is due to one who has served Christ in our institution so faithfully." But it was not the desire of Dr. Smith to accept any

public acknowledgment of his labors, and consequently the coming "Matriculation" found his successor duly occupying his chair. Bishop McIlvaine on this occasion thus alluded to the resignation and absence of Dr. Smith: —

"Referring, in the opening of his address, to such occasions of Christian sympathy and union in prayer and praise, as supplying some of the best of his pleasures, he added, that he felt as though he could spend no time upon the more formal and external questions which the occasion might naturally suggest, but must pass at once to those deeper ones which directly touch the inner life of the soul.

"Before doing so, however, he was reminded that one who was wont to meet with them at such times was no longer present. Rev. Dr. Smith, who had so long held in connection with the institution the chair of Dogmatic Theology, had been forced, by the gathering pressure of years and infirmities, to retire from his important duties and would be no more seen *here* at least. Through many of the darkest days of the institution, during its long and severe financial distress, and in the discharge of oftentimes accumulated and very laborious duties, he had displayed a remarkable patience and faithfulness; but if he were required to indicate any gift in which he peculiarly excelled, and which rendered his teaching in that important post of peculiar value, it would be the gift of *discrimination*, the clear and decided judgment which could readily and safely divide the word of truth according to the relation and analogy of its several truths, and which could also separate between the genuine Truth, and all that pretended to be.

"This was the faculty, perhaps, most to be prized in a position such as his. Other things being equal, such as adequate acquaintance with his subject, ability to impart it to others, &c., discrimination was the most precious and indispensable quality, and in this Dr. Smith excelled."

Later, the "Western Episcopalian" again refers to Dr. Smith in a brief article on "Time's Replacements": —

"The arrival and entrance upon his duties of the Rev. Henry Tullidge, who replaces Rev. Dr. Smith in the Milnor Professorship of Systematic Divinity, brings forcibly to mind the relentless swing of Time, and makes us realize more distinctly how faithful, patient, and valuable a laborer and instructor has been just removed from the ways and walks of Gambier.

"Dr. Smith has, for more than eighteen years, discharged the duties of his chair, as well as, temporarily, the accumulated duties of other chairs, and even of the presidency of the College, with a laborious and unwearied faithfulness which few public teachers in this age and place of changes can hope to emulate. Connected, as he was, with the institutions here during some of their darkest days of toil and struggle, he has stuck to his post with a steady disregard of personal considerations, which one must needs himself have participated in justly to eulogize. He has only now at length quitted it, after so protracted a tenure, under the premonitory pressure of advancing years, and retires to the gentler and quieter scenes which befit the declining stage of life, with that surest and best sweetener of age, 'a conscience void of offence both toward God and toward man.'

"For Mr. Tullidge, already so favorably known in the Church, whether as a pastor or as an author, and who now succeeds to these vastly important labors, to their joy no less than to their responsibility, we could frame no better aspiration than that he may be spared to as full and as faithful a service as that just completed by Dr. Smith."

Thus, full of years and full of honors, was the work of Dr. Smith at Gambier closed.

The weariness of many years of toilsome exertion, far beyond his strength, followed Dr. Smith into retirement, and it was soon evident to those who had welcomed him as they had hoped to a long term of rest and family intercourse, that with the close of the life-work would soon come the close of life itself. There was no struggle for added years, no wish to prolong an existence, the days of which had passed in the

great exercise of duty; but instead, the calm, patient submission to the will of God, and the waiting of the weary servant for the Master's call to rest and reward. A few months spent with his son at the Ascension Rectory in New York, a brief visit to Newton, Mass., where the parents of his youngest son-in-law resided, and the usual journey to Portland, still his eldest daughter's home, made up the measure of his days. The failure in strength was gradual at the first, — almost imperceptible for some months, — then rapid; and soon after reaching Portland a medical consultation confirmed the conviction of his own mind that death was near at hand. The particulars of that death, so calm, so sweet, so wonderfully consoling, appear in the correspondence below; but words are inadequate to depict the patience, the quiet faith, the full, clear, abiding trust, the willing, waiting submissiveness, and the full, rich fervor of devotion, attending that committal of the soul unto Him who would keep it against the last day. The chamber where he passed away became a vestibule of heaven. The sight of the pale, dying sufferer was a sermon. The words he uttered, and the attitude of expectancy he displayed, were such as gave confirmation strong as Holy Writ to the truths he had taught and believed. He died, September 6th, 1864, at a little after four o'clock in the afternoon of a beautiful day of early autumn, with those he loved around him, and under circumstances of interest best described in words written when the scene was still fresh in mind. These words appear in connection with the letter of Bishop Bedell, announcing the decease of Dr. Smith to his friends and students at the West.

"New York, Sept. 23, 1864.

"Rev. and dear Brother: — Tidings have just reached me of the death of the Rev. Thomas M. Smith, D. D., Emeritus Professor of Theology in Bexley Hall. It occurred on Tuesday afternoon, September 6th, in Portland, Maine, at the residence of his son-in-law, N. P. Richardson, Esq. Many in the Diocese, especially those who are so deeply indebted to Dr. Smith's faithful instructions in the Seminary, will take a lively interest in reading the following account of his last moments, given in a portion of a letter from the Rev. Mr. Perry: —

'Portland, Maine, Sept. 9th, 1864.

'Right Rev. and dear Sir: — It becomes my painful duty to announce to you the decease of our dear father, Dr. Smith. He passed to his reward at four o'clock Tuesday afternoon, after a brief illness, borne with singular patience and resignation to the will of God. During the closing week of his earthly life, as in fact through all his days of health and strength, he gave us frequent assurances of his perfect peace, his firm and unshaken trust in Christ, and as the hour of departure drew nigh, it was our privilege to hear his unfaltering testimony to the comfort he felt, and the confidence that was his, in the doctrines he had so firmly held and so forcibly taught. He knew whom he had believed, and never for a moment did a shade of doubt disturb the calm serenity of his perfect trust.

'His dying bed was surrounded by those he loved in life. His son, who had been led to shorten his absence abroad by a month, on account of his anxiety on his father's behalf, was alone absent, the steamer which brought him back having reached New York at the very hour of his father's departure. At the very last there was a peculiar glory. His eyes, long closed, opened wide with a gaze of solemn satisfaction and peace that pierced the veil, we cannot doubt, and saw Jesus sitting at the right hand of God; and in this sight the wan features seemed to change before our eyes, and in the glory of immortal splendor, on the countenance we knew and loved so well, we caught a glimpse of the glory that shall yet be revealed. I have seen many last hours, and witnessed many peaceful departures hence, but nothing so triumphant, so comforting, so full of heavenly splendor, have I ever looked upon; and when this full-orbed gaze

into the future world ended, and the eyes turned to look at our dear mother with a glance of tenderness and love words cannot describe, and then closed instantly in death, we fell upon our knees in grateful praise to God, who had given his servant so abundant an entrance into his everlasting kingdom.

'My brother, the Rev. Dr. John Cotton Smith, was with us at the last sad offices of respect and affection. The funeral was from St. Luke's Church, and was conducted by the Bishop of Maine, who bore most appropriate and eloquent testimony to the heavenly walk and conversation of the deceased. Four of the clergy bore him to his burial, and we have left us, of him we loved and revered, only his holy example and his well-remembered counsels.

'Very truly and affectionately yours,

'William Stevens Perry.

'Bishop Bedell, Gambier, O.'

"Thus has passed away an eminent servant of Christ, to whom the institutions at Gambier, and the Diocese of Ohio, are under lasting obligations. For eighteen years he labored assiduously in the discharge of duties as Professor in the Theological Seminary. During part of that time he acted as President of Kenyon College; and frequently, for brief periods, as Professor in the chair of Moral Philosophy. He relinquished his tasks only when his strength had given way, and within less than a year of his death.

"His views of doctrinal truth were clear, discriminating, and decidedly evangelical, always put forth with force, leaving no misunderstandings. These teachings are well impressed upon the Diocese; for the young clergy who graduated from Bexley Hall, carried with them no less warm attachment to their teacher, than thorough appreciation of the truth he taught so ably.

"Ever cheerful in his faith and happy in his Christian experiences, it was to be expected that his last hours would be characterized (as we have seen) by tranquil hope, bordering indeed upon triumph, as with the eye of a saint ripe for glory, he had a foretaste of his inheritance.

"Only one shadow was cast on the peaceful scene, — the absence of his son, whose return from Europe, although hastened, was too late. His devoted wife ministered, as she had done for forty years,

with loving care beside him; and her form filled the last earthly vision which his eye rested on. And so in the bosom of his family, having full experience of the Saviour's sustaining presence, making full proof of the breadth and strength and fidelity of the promises, he fell asleep.

"Thus has passed into the heavenly church another of Christ's worthies, in the ripeness of his Christian character, in the completeness of his usefulness, in the fulness of his days, honored, beloved, and lamented. Let those who have sat at his feet, hold fast to his testimony to the doctrines of grace. Let their preaching ever be, as his teaching was, 'Christ Crucified,' the centre and sum of the Gospel; on the one hand, the key to the intricacies of theology, and on the other, the simple story which is to reach a sinner's heart. When thus 'to live is Christ,' certainly 'to die is gain.'

"G. T. B."

A little later, the old and tried friend, the beloved and senior Bishop, who well knew the work of him of whom he spoke, thus told the assembled Convention of the Diocese their great loss: —

"But it is not to other dioceses alone that we must look to see who have gone up higher. I told you, in my address at the last Convention, that the Rev. Thomas Mather Smith, D. D., for many years the learned and successful Professor of Systematic Divinity in our Diocesan Theological Seminary, had, under the weight of years, resigned that chair. He went to spend the rest of his days among his children in the Eastern States, retaining his connection with this Diocese. But his pilgrimage was almost ended. Some eight months ago, in great happiness of mind and joy of peace, he died in Him for whom he had lived, and of whose person and work and grace and salvation and glory, it had been his delight to speak to the candidates for the ministry, that they might know how to teach others that essential learning. Many there be in the ministry who remember with thankfulness the distinctness and discrimination with which he mapped out to them those great truths of our Church which they should make the beginning and ending of their ministry, while the diverging lines and insidious shades of error were with equal

faithfulness exposed. That Professorship is now vacant again. May the Lord and Head of the Church be pleased to show whom He has chosen for it."

And the fellow Professors who had so long looked up to him as their official head, and had learned so well to love, as well as revere him as a Christian scholar and gentleman, placed on record the following minute of their sense of the bereavement, a minute in which they sought to bear testimony, as well they could, to the virtues and graces of him whom they mourned: —

"The Faculty of the Seminary have heard with sincere sorrow of the decease of their late beloved associate and fellow-laborer, the Rev. Thomas M. Smith, D. D., and desire to place on record their deep sense of the loss which the Church has thereby sustained. Dr. Smith was for eighteen years the Milnor Professor of Systematic Theology in this Institution. For the duties of that station, he was eminently qualified by his high attainments as a scholar and a divine, and his services were most valuable. Indefatigable in his labors, he was peculiarly 'apt to teach,' and most successful in imparting the clear and discriminating views of divine truth, which he himself possessed. His life was holy and exemplary, and his whole deportment such as faithfully to illustrate the truth and power of the doctrines which he taught."

To these attestations of worth, and full, hearty profession of love, we would add, ere we pass to another division of our theme, the words of his "beloved physician," Professor Dana, of Bowdoin College, to whose attentions Dr. Smith was much indebted, and whose testimony to the wonderful peace and happiness of those closing hours of earth, is strong and full: —

"There was about Dr. Smith a cheerful serenity, which never

failed. Even the first suggestion, that the sickness might probably prove fatal, taking him, as it did in some measure, by surprise, did not disturb it for a moment. And as each successive phase of the disease manifested itself, so trying and so painful, his spirit seemed always to say, 'He hath done all things well.' His peace was truly 'like a river.'

"Some expression of regret having been made one morning, that the nature of the malady was such as not to admit of more positive relief, I well remember what a smile of placid satisfaction played upon his face, as he remarked, 'Our Saviour, when He was upon earth, forgave the sins, and healed the diseases of men. He is the same Saviour still.' I could see that his mind rested on the thought that his Saviour would heal the disease if he saw it to be best for him, and if otherwise, he did not desire it.

"In the progress of the disease he had become reduced to a condition of nearly complete helplessness. One morning, shortly before he died, he was lying with his eyes closed, having for several hours taken but little notice of external things, when a friend whispered in his ear, that he was glad for him, in his extreme weakness and inability, that he had such a hope to sustain him. I shall never forget the deliberate earnestness with which he opened his eyes, and repeated, as if giving expression to the deep and calm experience of his soul, these words, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.' I think those were about his last intelligible words.

"Of that final scene, when the eyes, which had for some hours seemed shut forever upon the things of this life, opened so wide again, and the soul gazed out (must we not believe?) in such reverent wonder and delight upon the opening scenes of Paradise, it is for others who also witnessed it to speak.

"No sceptic, surely, could have stood by this death-bed without admitting that in this instance the hope of the gospel had proved indeed 'an anchor of the soul both sure and steadfast.' No believer could have been there without feeling that he had occasion to thank God for the privilege.

"What an unspeakable privilege must it be counted by wife and children of this servant of God, to have been permitted to accompany

him near enough to the opening gates of the celestial city, to see something of its light and glory reflected in his dying face!

"I have the honor to be, dear Madam,

"Very truly and respectfully yours,

"ISRAEL T. DANA."

It would be difficult to delineate the character of Dr. Smith in more fitting words than those of his beloved brother-in-law, the Rev. President Woods, D. D., of Bowdoin College, — "A faithful minister, an upright and blameless Christian gentleman — an accomplished Christian scholar." Courteous and refined, singularly gifted in conversational powers, exact and ready in his knowledge, and with a mind of large grasp and great discrimination; happy in his explanations, clear and collected in argument, he was admirably calculated for a Professor's chair; and the post he retained so long and filled with such universal acceptance, attests his power.

As a preacher of God's Word he was easy and graceful in manner, forcible and just in illustration, methodical in the arrangement of his sermons, and ever accurate and attractive in his rhetorical treatment; often eloquent, always interesting, faithful and direct in application, and exhibiting the polish and thought never secured save by study and labor; he was, as President Woods happily expresses it, "in matter and manner, in his sermons and his prayers, one of the best models of a minister I have ever known."

Few men were more genial and agreeable in social life. There was a charm about his walk and conversation that impressed even strangers with the purity

and saintliness of his character. Most fittingly writes one who never saw him but for a few days of a summer vacation: —

"I never saw him save when I was with you in Portland. The brief intercourse I had with him there made a sunny memory I love to recall. His Christian gentleness and kindly bearing, his churchly feeling and matured experience in the good old way, were often recalled after I left you. As to-morrow I engage in the service for All Saints' Day, among the sainted memories I shall not miss his. Knit together as we are in the same communion and fellowship, may God grant us grace so to follow him in all virtuous and godly living, that we may come to those unspeakable joys, prepared for those who unfeignedly love Him."

In his doctrinal views he never changed. The teachings of his beloved and venerable father-in-law, the Abbott Professor of Christian Theology at Andover, in Andover's palmiest days, were those he received most fully and loved to teach to others, as the clear and simple deductions from Revelation. Christ and Him crucified, formed the sum of his gospel. He knew no other name; he sought no other mediator than the Only Name given under heaven whereby we may be saved, — the name of our Lord Jesus Christ, — finding in the standards of the Church of his mature love and adoption, the clearest enunciations of the simple doctrines of grace; delighting to trace through the writings of the Reformers and Bishops of the Mother Church, the unswerving testimony of the Fathers of our Reformed Communion to simple Protestant truth, he rejoiced in finding in the Protestant Episcopal Church that which he failed to see in the ecclesiasticisms of his earlier days, — a fixed faith, and that a bulwark against Romish, tractarian, or latitu-

dinarian error. Conservative in his views, he was by no means a partisan in his churchmanship, and though from conscientious convictions and preference an "Evangelical" or "Low Churchman," he was ever rubrical and consistent in his obedience to every Church law. His love for the Liturgy was deep and appreciative, and his admiration of the orderly freedom in the discipline of our system, as opposed to the arbitrariness and license of Congregationalism, he took no pains to conceal.

But it was in domestic life that the winning loveliness of Dr. Smith's character was most fully evidenced. There have been few such husbands, few such fathers. The tenderness and fulness of his home affections were striking. He was never happy when away from the cherished objects of his endearment. And yet this depth of love was never suffered to warp his judgment or to extenuate those evils which bring pain to parents' hearts, and are so often injudicially treated by Christian heads of families. His house was set "ever in order." His was a model Christian home ; a holy happiness was its great charm, and religion was never more attractive than in the exhibition he and his made of its reality and depth.

But words may not picture the excellences of one who was singularly excellent in all respects and in a measure above the most of men, — holy, harmless, undefiled. Hearts that loved him so fully here still have enshrined his blessed memory, and more than this his record is on high ; his name is written in the Lamb's Book of Life.

LETTERS AND OBITUARY NOTICES.

BISHOP BEDELL TO THE REV. MR. PERRY.

"No. 3, Bible House, New York, *Sept.* 22, 1864.

"Rev. and dear Brother: — Your painfully interesting letter reached me by last mail. It is the first positive information we have had of the lamented death of our dear friend — our long-tried and able colleague in the Diocese of Ohio. I thank you sincerely for its particularity, and its faithful picture of the last hours of that eminent servant of the Lord. Well indeed might you praise the Saviour, though you knelt around the lifeless body, whilst you followed the happy spirit in its 'abundant entrance' into the everlasting glory. Trusting that I have your permission, I will publish part of the letter in the 'Western Episcopalian,' as the most fitting account of an event which will be of deepest interest to the clergy of the Diocese, and to all the many who loved your father.

"He had my highest esteem; as a teacher of Theology my entire confidence; as a Christian friend my warmest sympathy and true affection. His name is written on the Diocese, in the religious teachings of the clergy whom he instructed. The Church on earth has lost, but the Church in heaven had added to the names of worthies who have served the Saviour with memorable fidelity, and now reap their reward in His glorious presence and within His gracious smile.

"Painful as the loss will be to yourselves, and to my dear brother Dr. Smith and his family, the memories of his useful life and unshadowed death will bring comfort. And I cannot doubt that the everlasting arms will be felt underneath the widowed heart, sustaining even her amidst the throes of the severest trial of her life.

"I must beg you to ask my brother Smith and my dear friend your mother, to accept this expression of both Mrs. Bedell's and my own deep sympathy. May the Holy Spirit, in His gracious office as Comforter, represent the Saviour's love to them in its true aspect, — stronger, as now they need to feel its strength the more, and the more winning, as now they hear its accents whilst themselves are beneath the cloud. 'A friend that sticketh closer than a brother'

is the friend for adversities. And when that friend has shown himself divine in the fulfilment of His promises, and in His power to take this departing saint without a shadow of fear through the shadow of death, surely they will find comfort and repose at His feet.

"With the kindest regard and sympathy from Mrs. Bedell and myself, believe me, affectionately yours,

"G. T. Bedell."

PROF. McELHENNY TO THE REV. MR. PERRY.

"Gambier, *Aug.* 15, 1865.

"Rev. and dear Brother: — Your letter of the 19th ult., informing me of your purpose to prepare a sketch of the life and labors of my late beloved friend and colleague, the Rev. Dr. Thomas Mather Smith, and requesting me to communicate for your use some portion of my reminiscences of the period of our associated labor, was received when I was on the eve of leaving home for a vacation-ramble. The sudden return of an ailment from which I had partially recovered, incapacitating me for exertion of any kind, has kept me close at home ever since, and at the same time prevented me, until now, from complying with your request.

"Though still hardly equal to the effort of writing, I attempt a few lines which, I trust, you will accept as an evidence of my desire to contribute something, however insignificant, towards the furtherance of the good work that you have in hand. I deeply regret my inability to do more.

"My acquaintance with your venerated father commenced early in the winter of 1856, when I became his associate in the Faculty of the Theological Seminary of this Diocese. At our first interview, I was particularly impressed with the mildness and benignity of his temper. This first impression was never subsequently impaired. Prolonged intimacy only served to deepen it. I am free to say that I have never been brought into contact with any one of whose native gentleness of spirit I was more fully persuaded; whose whole bearing, indeed, more unmistakably proclaimed the Christian gentleman. In this particular, he seemed to me to belong to what is known as *the Old School.*

"His equanimity always impressed me as something remarkable, — perfectly preserved as I have known it to be, in repeated instances, under very trying circumstances. I never knew him to be off his guard. His manner uniformly gave evidence of the most perfect self-possession. His forbearance and command of temper were unsurpassed. He was singularly free from any thing approaching to censoriousness. He never dwelt upon the faults or miscarriages of others. On the contrary, it was his *habit* to suggest some plea in extenuation of the misconduct of those about him, when brought to his notice, if not wholly unpardonable; and much that *I* was wont to condemn as such, *he* was ever apt to find some palliation for. Indeed, such was his reluctance to *believe evil*, that he experienced the exercise of any sort of discipline, when called to it in the discharge of his official duty, to be one of his severest trials. I do not recollect having ever heard him utter a severe judgment, or use a harsh expression, in reference to the gravest offenders, even among those who had justly incurred his personal displeasure. In a word, his Christian character may be described as eminently marked by what the Apostle styles 'the meekness of wisdom.'

"Of his high attainments as a theologian and his superior qualifications as a theological lecturer, you will not expect me to write, gratefully attested as these are, and will long be, by so many of our brethren of the clergy in all parts of the Union, once his pupils in the Seminary.

"Again expressing my regret that my small measure of strength will not permit me to write more,

"I remain very faithfully,

"Your Brother in Christ,

"J. J. McElhenny."

FROM THE REV. DR. WHARTON TO THE REV. MR. PERRY.

"My first acquaintance with Dr. Smith was in the summer of 1856, when I visited Gambier prior to my entrance upon the duties of the Professorship of English Literature, to which I was about that time called. My line of duties were mainly in the College, while those of Dr. Smith were in the Seminary; but there were points of sympathy which threw me much in his society. During the greater part of my residence at Gambier there was no settled

pastor of the College, and Dr. Smith was in a large measure looked to to fill the pulpit, and to take charge of those more social religious meetings which had so marked an influence on the college life. And in addition to this, though I was never privileged to attend the Seminary lectures, more than one of the inmates of my family were Seminary students, and through them I felt myself almost incorporated in the Seminary. One of these, the late Rev. John W. Griffin, of sainted memory, attended Dr. Smith's entire course; and through Mr. Griffin — than whom I have never known one of clearer mind, more holy piety, and more conscientious devotion to study — I feel as if no small portion of Dr. Smith's course of instruction had passed to myself, and that I could speak as if I had personally taken part in his classes.

"Perhaps in this way I may be entitled to speak of some of Dr. Smith's characteristics; not, perhaps, at the period of his greatest physical vigor, but certainly before that decline of physical power by which his last two years were marked. And, contrasting him with others whom I have known in the office of teacher, I should say that while fully equal to the duties of his chair in learning, there were one or two important points in which he was almost unrivalled. One of these was *clearness*. I have rarely met with any one more blessed with the gift of transparent statement. Another — and this, I think, those who did not meet him familiarly would scarcely have supposed — was a sort of quaint humor, which gave sometimes an indescribable grace to what might otherwise have been considered the monotony of theological recitation. But his great and remarkable faculty was the fairness with which the whole gospel plan was presented. The danger, on the one side, of a one-sided view of a particular branch of truth, — that, on the other side, of a more loose conglomeration of all branches of truth, — he avoided with wonderful skill and fidelity. He systematized, it is true, but not so as to destroy the individuality of either of those great elements of gospel doctrine which in the work of systematization are so often unduly exaggerated, or unduly depressed. So each of these elements of doctrine was presented by him in its fulness, yet at the same time so that it appeared not as if it were a gospel by itself, but, as it really was, a part of the gospel of our Lord Jesus Christ. For the rare wisdom with which he thus rightly divided the Word, I am glad

to have this opportunity of expressing not merely my own obligations, but I am confident those of all who attended his course.

"To Dr. Smith's family it seems a work of supererogation for me to speak of that evenness of temper and gentleness of heart which shone forth wherever he moved, but shed in its fullest degree their mild lustre under his own roof. Others, also, have commemorated and will commemorate the uncomplaining devotion with which he discharged duties — sometimes most incongruous as well as anxious — which were thrown on him at different periods of his term of service at Gambier. For myself, I can well say that I can recall few cases in which the gospel has been at once so blamelessly *lived* and so completely *taught*."

BISHOP STEVENS TO THE REV. MR. PERRY.

"Newton, Mass., *September* 12, 1864.

"To the Rev. Mr. Perry: — I did not know, until Mr. Doty returned on Saturday, that you proposed remaining in Portland, or I should have written to you before, to tell you and Sarah how deeply Ali and myself sympathize with you in your great bereavement. It must have been a precious privilege to have ministered to the last wants of the departed saint, and to have soothed the last hours of his earthly pilgrimage.

"You were more than repaid, however, by catching from his countenance a gleam of the reflected light of heaven, as it lit up his face with unearthly radiance. You must have felt as if you stood very near the gate of pearl, and could almost see the shining ones as they came out to conduct the patient sufferer to the Paradise of God. There he now is, there he will be in full spiritual consciousness and joy, until clothed upon by his resurrection body, he shall be caught up to dwell forever with the Lord in the perfect bliss of heaven.

"When such a godly and lovely man dies, our thoughts should not linger at his grave as if he were there; that which made him godly and lovely is not there, but with Jesus, and thither should our thoughts ascend, and seek to imagine his joy as freed from sin, from sickness, from sorrow. He is conscious of his full salvation, and tastes the first fruits of his blissful eternity. I trust that Mrs. Smith

is enabled to realize in some degree the blessedness which her husband now experiences, and to find in his gain comfort for her loss. Her Maker is now her husband, and beneath her are the everlasting arms.

"Please give our affectionate sympathy to Mrs. Smith and to Sarah, who must feel this loss so deeply, and assure them that our heart's desire is, that they may be comforted by the indwelling of the Holy Ghost, and by the abiding presence of the adorable Redeemer.

"Very truly,

"Your affectionate uncle,

"William Bacon Stevens."

OBITUARY.

FROM THE CHURCH JOURNAL.

"The decease of the Rev. Thomas Mather Smith, D. D., formerly President of Kenyon College, and at the time of his death Emeritus Professor of Systematic Divinity in the Theological Seminary of the Diocese of Ohio, demands more than a passing notice. A life like his devoted to the sacred ministry and to the work of instructing those who were themselves to minister to others, uneventful though it may seem to such as care only for stirring incidents or marked and epochal scenes, still presents to the Christian mind much of interest, while its fullest record is on high.

"Born in Stamford, Connecticut, in the year 1797, — the son of the Rev. Daniel Smith, A. M., for fifty years Pastor of the Congregationalist Parish in that town, — and uniting in his veins the blood of many renowned names of Puritan fame, the subject of this notice entered Yale College in 1812, and was graduated with honor in 1816. The following year he spent in study with his uncle, the Hon. John Cotton Smith, LL. D., Governor of Connecticut, entering the Theological Seminary at Andover in 1818. He was ordained to the Congregationalist ministry in Portland, in 1822, having been called to the charge of the Third Parish in that city. The same year he married Mary Greenleaf, the eldest daughter of the Rev. Leonard Woods, D. D., Abbott Professor in the Seminary at Andover. Mr. Smith's health having failed in Portland, he was

successively called to the charge of parishes in Fall River, Mass., Catskill, N. Y., and New Bedford, Mass. During this period, his views of the ministry underwent a change, resulting in his application for Holy Orders in the Episcopal Church. He was ordained to the Diaconate at New Bedford, by the Rt. Rev. Benjamin Bosworth Smith, D. D., Bishop of Kentucky, acting for the Bishop of Massachusetts, who, a year later, admitted him to the Order of Priests. Soon after he was appointed to the Milnor Professorship of Systematic Divinity in the Theological Seminary at Gambier, Ohio. He received his D. D. from Bowdoin College in 1850. For four years he combined with the duties of his Professorship the Presidency of Kenyon College, giving to those committed to his care in both departments, the benefit of wise and prudent counsels and ripe and accurate scholarship. After eighteen years of unremitted toil at Gambier, he resigned his Professorship in 1863, receiving from the Trustees the appointment of "Emeritus" Professor — a testimonial most fitting and deserved. Returning to the East in the hope of regaining his shattered health, he was attacked with the disease that finally proved fatal to him. No pain attended his last hours. No doubts disturbed the calm serenity of his sure and certain trust. At the close of life, a peculiar glory was vouchsafed to him. His inward satisfaction and joy were imaged forth in a full-orbed gaze that seemed to pierce the veil and see Jesus sitting at the right hand of God, and then with a look of love and tenderness turned towards the members of his family surrounding his dying bed, he closed his own eyes and passed without a sigh to Paradise.

"His funeral was attended at St. Luke's Church, Portland, Me., on Thursday, September 8, two days after his decease. Four of the clergy, the Revs. Alexander Burgess, Asa Dalton, E. F. Baker, and Wm. D'Orville Doty, bore him to his burial. The Bishop of Maine conducted the services, bearing full and fitting testimony to the eminent services, the holy walk, and heavenly conversation of the deceased."

OBITUARY.

FROM THE CHRISTIAN WITNESS AND ADVOCATE.

"DIED, in Portland, Maine, September 6th, at the residence of his son-in-law, N. P. Richardson, Esq., the Rev. Thomas Mather Smith, D. D., formerly President of Kenyon College, and, at the time of his decease, Emeritus Professor of Systematic Divinity in the Theological Seminary of the Diocese of Ohio.

"The death of this eminent man was not altogether unexpected. His unremitting toil for eighteen years, devoted most conscientiously and successfully to the instruction of students for the sacred ministry, had left marked traces of its effects in an enfeebled frame and shattered health, requiring his retirement from the active duties of his Professorship at the close of the last year, and giving him in his forced relaxation from labor but little hope of physical restoration. As his life had been peaceful, so was his death. The nature of his disease was so ordered as to deaden his sensibility to pain. His mental faculties knew no weakening to the last, and from his lips, ere closed in death, were heard full and firm attestation of his unfaltering faith, his sole reliance on the blessed Saviour, and his confident expectation of immortality. The system of doctrines, to the elucidation and enforcement of which so much of his life had been given, received at the close of his days his full attestation, and he has bequeathed to those whose theological studies he has directed, the expression of his unshaken belief, in death, in the truth of that which he had taught in life. Marked and unusual were the circumstances of his departure, shadowing forth to those about his dying bed the abundant entrance, which we may not doubt, was his, into Christ's everlasting kingdom. His face was, as it were, transfigured before them, and the wan features, so soon to be pallid and rigid in death, glowed with fore-gleamings of the immortal glory as he passed away. It was a fitting end. Triumphant indeed was he through Christ our Lord.

"Dr. Smith was the son of the Rev. Daniel Smith, A. M., for half a century pastor of the Congregational Church in Stamford, Connecticut. Born in 1797, graduated at Yale College in 1816, and at Andover Seminary in 1820, he was ordained to the Congregational ministry in Portland, Maine, in 1822. The same year he married

Mary Greenleaf, the eldest daughter of the Rev. Leonard Woods, D. D., Abbott Professor of Christian Theology at Andover. A failure of health, after a few years, required his removal from Portland. Subsequently he was called successively to the charge of parishes in Fall River, Catskill, N. Y., and New Bedford. Dissatisfied with the Congregational system, he applied for Holy Orders in the Episcopal Church. He was ordained at New Bedford by the Rt. Rev. Benjamin Bosworth Smith, D. D., Bishop of Kentucky, the Bishop of Massachusetts being prevented from officiating by a sudden illness. After receiving Priest's Orders from the hands of Bishop Eastburn, he entered upon his duties as Milnor Professor of Systematic Divinity at Gambier, to which post he had been appointed and for which he was peculiarly fitted. In this important department of duty he continued for eighteen years, during four of which he was also President of Kenyon College. In both capacities he displayed distinguished merit, adding to mature and finished scholarship unusual prudence, thorough application and marked executive ability. On his resignation of the Milnor Professorship, in December 1863, the Trustees of the Theological Seminary unanimously appointed him Emeritus Professor, — a tribute of respect most fitting and appropriate.

"His funeral took place at St. Luke's Church, Portland, on Thursday, September 8. The Rev. Alexander Burgess and the Rev. Asa Dalton of Portland, the Rev. E. W. Baker of New York, and the Rev. W. D. Doty of Newton, Mass., bore him to his last resting-place. The Bishop of Maine conducted the solemnities, bearing as an old friend alone could, the fullest testimony to the faithful services, the Christian character, and the holy walk of the deceased."

OBITUARY.

FROM THE EPISCOPAL RECORDER.

"We are much pained to record the death of Dr. Thomas M. Smith, which took place at Portland, Maine, on the 6th instant. Dr. Smith has been for years one of the most prominent and useful clergymen of our Church. He was originally an orthodox Congregational minister; but he entered our communion about twenty

years ago, and soon afterwards became Professor of Systematic Divinity in the Seminary at Gambier. To this office he subsequently joined that of President of Kenyon College and Rector of Rosse Chapel. It was, however, in the divinity chair that Dr. Smith's chief services were performed. Gifted with great powers of calm and lucid expression; thoroughly possessed of the orthodox theology of the Reformation; conscientious in his preparation for his class duties; singularly patient in instruction; he was, when in health, not only a wise and faithful, but most instructive teacher. Few men have done more in our Church in forming the theological mind; and by none has this work been performed more soundly and faithfully.

"Dr. Smith resigned at Gambier about a year ago, and since then has been residing with his children at the East."

OBITUARY.

BY DR. TYNG IN THE CHISTIAN TIMES.

"My personal acquaintance with this excellent man commenced when he entered the ministry of the Episcopal Church, about the year 1841. He had been respectably and usefully settled in more than one place, as a Congregational or Presbyterian pastor. The reasons or views with which he changed his church relations I never particularly knew. I believe he never occupied any parish in our communion, as a settled pastor. In 1845, soon after I became the Rector of St. George's Church, the duty of nominating an incumbent for the Milnor Professorship of Systematic Divinity in Kenyon College devolved officially on me, and I unhesitatingly selected Dr. Smith. He was quite unknown among our brethren. His residence and short labors with us had been exclusively in parts of New England. Bishop McIlvaine naturally felt a strong concern in regard to the appointment, so vital in the teaching of his Diocese, and wrote me with this feeling, having never known Dr. Smith, begging me to be especially careful in the selection which I made. I answered him that I was perfectly satisfied, and was sure that he would be so also. This the event very soon proved. Dr. Smith had been but a single year in Gambier when the Bishop wrote me in expression of his great satisfaction with the selection

which I had made. It was a feeling which increased with him every year during Dr. Smith's professorship. Dr. Smith was more than eighteen years, I think, at Gambier. During this period he was called upon to discharge very heavy and important duties. In vacancies of the presidency of the College he fulfilled the burdensome duties of that office in addition to his own. And his health, which was perhaps never robust, yielded to the pressure of occupation under which he was required to serve. But he was a most unshrinking and unswerving man. Rigidly systematic and economical in the management of his time, he accomplished far more than would have been expected from one of his feeble aspect. Disinterested and assiduous, he freely undertook to do all that he could do to promote the best interests of the institution to which he had given his heart and his life. He was eminently a faithful man, holding back from no practical labors, and entirely to be trusted in any position which he was called to occupy. As a companion in his official duties he was gentle, affectionate, and attractive. His clear knowledge of Christian truth commanded universal respect, and his personal excellence in Christian deportment won universal confidence. Few men have more completely filled up the area of their powers, or better improved and employed the talents committed to them. His discharge of the duties of his professorship was to me an unceasing evidence that I had been guided by higher wisdom than my own in the selection which I had made. A single unkind or depreciating animadversion upon his career, official or personal, has never reached me. As age advanced, the genial spirit of his piety advanced and deepened also. And he finished his course with a reputation untarnished, with an example above reproach, with a usefulness undiminished, beloved, esteemed, and honored among his brethren. Such a life and death are a rare and precious gift from the divine Saviour to his contending, suffering disciples here. They call for our commemoration, acknowledgment, and thanksgiving."

"BISHOP BURGESS'S ADDRESS AT THE FUNERAL OF REV. DR. THOMAS M. SMITH.

"The Rev. Thomas Mather Smith, D. D., lately Professor of Systematic Divinity in the Theological Seminary of the Diocese of Ohio, departed this life on the 6th inst., in the city of Portland, in the sixty-eighth year of his age. The funeral services were held on the 8th inst., in St. Luke's Church, Bishop Burgess officiating. We shall give hereafter some account of the life and character of Dr. Smith, and of the services which he rendered, through a long career, as a minister of the Gospel and teacher of theology, to the cause of evangelical religion. We are glad to be able to give at this time the remarks of Bishop Burgess at the funeral: —

'In every right contemplation of death; in every service which can be fitly employed at the burial of the Christian dead; in every arrangement which the Christian Church can make for the due performance of that solemn yet consoling office; there must be three stages of religious thought, three elements forming a sacred progress.

'The first is the consideration of death itself as a departure, a dissolution — the fulfilment of the common lot and doom, which fixes the number of our days so that beyond threescore and ten the way is one of labor and sorrow. We see the union of yet another and another to that vast procession in which each of us takes the place most wisely assigned him, but according to an order which none can foresee except Him by whom the hairs of our heads are all numbered. To human nature it is a sorrow and a gloom to contemplate and to expect that appointed issue, which, from the midst of all this breathing and stirring mass, from the pleasures and the cares of all this daily life, from the lightness and frivolity of the gayest as well as from the sad and absorbing struggle of those who counsel and contend for the utmost interests of a nation, present or to come, takes each alike away, and consigns him "dust to dust." The end of life, attended with pain, decay, and dissolution, and followed by all the grief of bereavement and lasting separation, cannot be viewed without feelings which mark it as the sad interruption of all earthly joys. And yet there is a sentiment of res-

ignation, even sublime, when we can truly feel that we are bowing, with all our brethren, to a decree of the Lord our God, — a decree supreme, and supremely wise and just and good.

'The second stage in such reflections is at the thought of peace. It is when the breath has died away, and the eyelids are closed. It is when we turn away from the grave after its sods have closed over the last lineaments that were like life. It is also when, long after time has smoothed down the furrows of grief, we remember the departed thoughtfully, tenderly, and with a certain sense of repose. God has been pleased, in his mercy, to ordain that such should be the natural feeling which should be prompted by the sight or thought of the grave. They rest from their labors, we say calmly; they have fallen asleep; and Christian hearts take up the language with all its meaning. A day of rest — a Sabbath — was interposed between the cross and the resurrection; and a Sabbath-like stillness and sanctity hovers over the resting-place of the bodies of believers, and reminds us of the repose of their spirits in Paradise, till the blessed consummation of the last day.

'There, the third stage in these meditations is attained; and it is one so much more elevated, that faith and hope now speak with a tone of triumph: "O death! where is thy sting? O grave! where is thy victory?" From the very verge of the grave, where all that is merely earthly is at an end, and the prospect closes up except for the eye of faith, we dare to look, guided by the footsteps as well as by the words of the Redeemer, to the hour when all that are in the graves shall come forth; and in His name we can rejoice for all who sleep in Jesus. We listen for the trump of the archangel. We anticipate even with rapture the sound of that voice which shall summon all that dwell in the graves to stand before the Son of Man. Awful as is the mighty result of that day, yet to those who are found in Christ, sheltered by a righteousness which was not theirs, and washed from all the guilt of sin through the blood of the Lamb that was slain, that day is the joyous morn of the resurrection unto life. We lay our brethren down where we expect to join them, in Christian places of burial, with this hope; and when he whom we bury is one whose life has testified that the Lord Jesus Christ was to him "wisdom, and righteousness, and sanctification, and redemption," all these thoughts of solemnity softened into sacred

resignation, of peace beyond all earthly understanding, and of a triumph which even now hope makes its own, all have their full intensity, their utmost power and conception, till gratitude has removed all the bitterness from our tears.

'The general remembrance of the dead by the Christian Church is in services which utter its own high confidence, as far as may be, through the language of holy writ, or in words which are little more than a transcript of that language. It is better that it should be general, while the special application is left to the memory and the heart, according to the measure which has been there impressed by the life which has reached its close. But it has ever been felt, that where one whose years have been consecrated to the work of the ministry of reconciliation is removed — one who must either have been faithful in his degree, or else trebly faithless — it was meet that his testimony to the truth and grace of God should be heard through his death as well as in all his previous career; that, as of old, devout men carried Stephen to his burial, and made great lamentation for him, so now the brethren of the departed pastor or teacher should make affectionate mention of their loss and his gain. It cannot be the language of eulogy in the presence of the pious dead. Those who have always borne witness that their only hope, like that of all sinful men, was in the redemption accomplished by the Son of God; those who have always renounced their own righteousness, and clung to the righteousness which is of God by faith, cannot be remembered in any other manner except that which shall accord with their own testimony. We can but declare that the faith which they taught in life sustained them to the end, and glorify God for His grace.

'A father and a husband has been removed from those to whom it has been a sacred satisfaction to lighten his infirmity and tenderly to minister to the peace of his decline. But he was one also whose whole manhood had been consecrated to the work of the Gospel, who had long been a teacher of those who were themselves to become teachers of the flock of Christ; one who had thus, in ripe age, finished his course, laid by his task, and received the call of his Lord with a ready heart and mind.

'We know what was the testimony of his instructions and of his life. Those, far and near, whom he has helped to train up for the

holy office of stewards of the mysteries of Christ, will hear of his departure with a clear recollection of the truth as they heard it from his lips, distinct and fervent, and spoken in love. They are prepared to believe that he found it strong enough to sustain him when heart and flesh failed him, and will well understand that he had but one hope, and that it was an anchor to his soul. We all who knew, whether at a distance or more nearly, the lineaments of his Christian character — its steadfastness, its gentleness, its fidelity, its uprightness, its tenderness — are abundantly assured that in the period of his weariness it was not the mere absence of extreme pain, so mercifully vouchsafed, that shed over the closing progress an aspect of so much inward repose, but rather the loving-kindness of the God whom he had served, lighting up his soul with the softest beams of the Gospel of His grace, and upholding him according to the promise to those whose peace shall be perfect. You who were with him could see this even to the close, even to the dying look, bright as it seemed with the solemn radiance of the celestial land.

'With every sentiment of submission, of peace, and of gratitude, may those who have been bereaved strengthen themselves, by God's grace, while they return from the burial of so true-hearted a Christian. They will expect to see his face again, in the resurrection of the just.

'We of the ministry have before us the cheering example of one whose testimony has thus been maintained and recompensed. Let us be mindful of the close, and take heed that we so bear witness to the truth as it is in Jesus, and walk so blamelessly before men, that we also may be remembered with those who have kept the faith and who sleep in joyful hope.

'To all of us, brethren and friends, the voice of the departed teacher can only speak of the one blessed Way, and Truth, and Life. Oh! may we so hear the Lord, speaking through His servants, the living and the dead, and through all the events of His providence, that we may, in this our day, come to the shelter of His mercies, be cleansed from all our sins, be made His faithful laborers till the going down of the sun, and that it may be easy, when we are gone, to think of us as with the saints in light!'"

LETTER FROM BISHOP McILVAINE TO THE REV. JOHN COTTON SMITH, D. D.

"CINCINNATI, October 19, 1866.

"REV. AND DEAR SIR: — It is not too late, I hope, for me to put a short tribute to your dear father's memory into the Memorial you are preparing. The connection between him and myself, as well personally as officially, all the while he was at Gambier, was of the most confidential and affectionate kind. Nothing ever, in the slightest degree, interfered with or diminished our mutual attachment and respect. I had the highest regard for the humility, simplicity, purity, and steadfastness of his piety. Having entered the ministry of our Church from that of another, he always spoke with kindness of the brethren he had left; not thinking it necessary, as a proof of his cordial acceptance of, and attachment to, the distinctive features of an Episcopal ministry and a liturgical worship, that he should unchurch his former associates, or deny the validity of their ministry and ordinances. He thought he could be, as he was, most truly and decidedly, a consistent Episcopalian in heart and life and teaching, without rushing to those extreme views, under the assumed name of true Churchmanship, which, I am sorry to say, so many who come to us from other churches, have seemed to think the essential accompaniment of their ecclesiastical transformation, and evidence of its sincerity. But it is of your father's services as Professor of Systematic Divinity at Gambier that I wish particularly to write. I have never known his superior in that department. Others have brought to it a greater breadth of learning, few have equalled him in the clearness and effectiveness with which he communicated to his pupils the results of a theological learning by no means narrow or superficial. His doctrinal views were evangelical in the strictest and best sense, formed by diligent searching of the Scriptures in the original tongues; both of which he loved to teach, (as of both he was a master,) in connection with Biblical exercises. There was no cloudiness in his views of doctrine, nor confusion, nor vascillation. And what he held thus clearly and firmly he taught pointedly, with great discrimination as to the divergent views, and with marked effect on the mind of the diligent student. If any young man ever passed through your father's course without obtaining clear and decided ideas of the great land-

marks which distinguish the Protestant faith from Popery, or the Gospel in its great doctrines of the person and office of Christ, the work of the Holy Spirit of God, the lost condition of the natural man, his recovery, by divine grace, in spiritual regeneration, and a free and perfect justification in the righteousness of Christ, through faith, with all that immediately depends on and springs from such chief matters of evangelical truth, the study of which ought to hold so large a place in the mind of the student seeking the ministry, and the teaching of which must be so prominent in the ministry of all who would deserve the name of ministers of Christ, then it was the fault of that student's mind or diligence, not of your father's teaching. I revere his memory especially as I remember him in the work to which he was attached, — to which he devoted himself so entirely, — which, as the infirmities of age and failing health increased, he resigned so reluctantly, and the good fruits of which will remain in the ministry of our Church, under God's blessing, for many generations.

"We pray the Lord of the Harvest to send forth many such laborers into His harvest, for we want such theologians for our seminaries, as well as sound and faithful preachers in our pulpits.

"I remain, my dear sir,

"Your affectionate friend and brother,

"Chas. P. McIlvaine.

"Rev. John Cotton Smith, D. D."

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